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PURITY OF COMMUNION.

recently enjoyed a brief but instructive interview with merican Professor, who occupies a distinguished situation e of the most flourishing and extensive of the American ges. We had learned before we saw him, that he is dis-ished among men of science, for the depth of his research natural philosopher; and we were convinced when we saw that he must be distinguished among christians for the ed effulgence of his graces, as a genuine and consistent er. We were anxious to obtain his opinion, because sed to value it, on the interesting subject of American vals. He proved to us most satisfactorily, that they are and glorious realities. Acquainted with no law in the ed economy of heaven, which prevents us from expecting r revivals, were we prayerfully and perseveringly to employ r means, we were anxious to ascertain his view of the *umental* causes which had produced these splendid re-He enumerated several. There was one, however, ich he, in common with all with whom we have conversed, ose recorded opinions we have read, gave peculiar promi-—the strictness of discipline, and the maintenance of of communion, in the American churches. Having in-d him of the mode in which churches are usually organ-n Ireland—that all descriptions of character are received tained in some—that all but those who are openly pro-re received and retained in others; having stated our in the statement of a late Moderator of an Irish Synod, n some congregations within its bounds, no act of dis-e has been exercised during the last century, he said, em-ally, "*you must not expect a revival of religion in nd, until ministers and churches have the faithfulness inguish between the church and the world.*" Of the truth nportance of this remark, our convictions are deep and rate; and we rejoice to know that the minds of many

christians in Ireland, are beginning at least to cherish simi convictions. This we regard as "a token for good," and rejoice especially, because in entering on the discussion of t question, and in appealing to the judgment of our christi readers, we are "striking in with a train of reflection, alrea commenced, and thus the more likely to insinuate the instructi it is our wish to convey." As our appeal is made to t Churches of the Reformation, we must remind them, that the examination of this and every other question connected wi the constitution, ordinances, and laws of Emmanuel's kingdo the word of God is the only authoritative test. In assumi this, we assume a principle which they are bound by their pr fession willingly to grant; they profess to recognize t supremacy of scripture. Though the sentiments of so are widely at variance in many particulars with the sentime of others, yet do they all profess substantially to agree in t great fundamental principle, "The Supreme Judge, by whi all controversies of religion are to be determined and all decre of councils, opinions of ancient writers, doctrines of m and private spirits are to be examined, and in whose senten we are to rest, can be no other but the HOLY SPIRIT speaki in the scripture." Our plea then, must be founded on "t law and the testimony."

What is the doctrine of scripture on the subject of chur communion? The following remarks will explain our viev "The great mean of invisible and spiritual union to the Savio according to the uniform doctrine of scripture, is divine faitl and that which unites every individual member truly, p sonally, and savingly, to the glorious living Head, must u deniably be the same; which, by its manifestation, fruits, a evidences, as described in the word of God, can alone cons tute the scriptural ground of their social union, or their org nization into a distinct community, as the visible church CHRIST. Divine faith in the individual unites man to Chr sa his Saviour, and the outward marks and evidences of t faith, form the scriptural warrant and term of his communi with the church as his brethren in JESUS CHRIST.

"It is by no means contended, nor is it implied in the pri ciple here stated, that the Church of Christ, in order to scripturally constituted, must be composed of true believe and of those only. If such needed to be its character on eart in its visible state, its institution among men would, it is a mitted, be absolutely impracticable. Its ministerial formatio ui that case, would imply a wisdom and knowledge in ma

ially as to the heart, which are peculiar to God; and, if it were formed, would, it is acknowledged, be at va- with the rules and directions prescribed in the word of regarding its edification; for in these rules it is plainly osed that those who may have been once scripturally ad- d into its communion, ought to be scripturally excluded wards, on the further manifestation of their real characters; h could not be if the knowledge of the heart were sup- l in their original admission." Thus, for example, sup- a hypocrite, or one professing to possess christian cha- r, while he is destitute of all its essential features, for admission into a christian church, and, on his appli- n, is received to the privileges of membership. He sins; o man who knows that he is a stranger to repentance and , and holiness, has any scriptural warrant to seek for ad- ion to the communion of a church. But the church does sin in receiving him, provided that his real character was nown at the time of his admission—that he furnished evi- e which was deemed, after due examination, satisfactory— hat there were applied in his case the salutary laws of the our's kingdom. In this instance, the *guilt* attaches not to church, but to him who by a false profession has "crept in wares." A church *does*, however, violate christian law, n it admits to its communion any man, or retains in its munion any man who does not make a credible profession is faith, and furnish, by the habitual holiness of his life, evidence as warrants it to hope that he is truly and person- united to CHRIST as the living head!

his hope implies, of course, on the part of the church, ination, inquiry, and the use of all such means as chris- ty sanctions, for the discovery of the real character of the on who seeks admission. This examination should em- e all the scriptural features of christian character. It ought, efore, not only to embrace the amount of his knowledge— only the correctness of his theological opinions—not only outward decency and blamelessness of his life, but also his ntance, his faith, his holiness, his personal experience of influence, power, and consolation of the "truth, as it is n Jesus;" and the judgment should be formed on a e and conscientious comparison of what is written in the ed word regarding the marks and evidences of christian racter, with what is manifested in the whole known charac- of the person seeking admission.

Of these general remarks this is the sum; and this we pre- as our view of the doctrine of scripture on the subject of

church communion. *Ministers and churches act in accor* *ance with christian law, when they require credible eviden* *of sincerity in the profession of the faith, as the ground* *admission to the privileges of membership—the continuan* *of that evidence, as necessary to secure the continuance* *those privileges, and the cessation of that evidence, eith* *by the avowed abandonment of fundamental doctrine, or th* *habitual violation of christian law, as involving their su* *pension or their forfeiture.*

If the doctrince of scripture be such, our readers will l prepared for the conclusion, that there is immediate necessi for ecclesiastical reform—reform in established and dissentin churches. "Doth our law judge any man before it hear him i No—and as the advocates of "things as they are," not only argu for indiscriminate admission, and consequently impure commu nion, but appeal in their arguments to the law and the testimon we are bound to hear and examine their appeals. They argu that our LORD sanctioned the practice of indiscriminite con munion by administering the ordinance to the apostate Juda We once thought that Judas was present when our Lord fir administered the commemorative ordinance to his disciple Our opinion has been changed, and we proceed to give the re sons which caused that change. An attention to the 13t chapter of John ought, we think, to decide this question. was only at the paschal service, which confessedly *precede* the administration of the Lord's supper, that a sop could b dipped into a common dish; and John assures us that *imme diately* after the giving of this sop, Judas went out. He wa probably enraged on finding himself discovered as the betray of his Master; and our Lord's command may have tended t hasten his departure. While, however, we present it as ou deliberate opinion, that Judas was *not* present when the ordinanc was administered, we would remind our readers that the validit of our argument does not depend on their adoption of thi opinion. For, if Judas was present, in what character did h appear? As a known unbeliever? as an apostate? as th known betrayer of his Lord? No—his fellow-disciples do no appear to have suspected him; each said, "Lord, is it I. Judas, if present, was there as a hypocrite; his real characte was known *only* to our Lord; and if he had excluded him *be fore* he manifested his real character by the commission of a overt act, he would then have established a principle in th formation of his church, on which it was impossible for th future builders of that church to act. Judas, if present, wa

e as a hypocrite; and there is no law binding a church to
ude hypocrites. To argue, then, from the supposed pre-
e of Judas, in favour of the prostitution of the Lord's sup-
to openly ungodly men, is at once illogical and unchris-

arther; they argue from the parable of the wheat and the
, recorded in Matt. xiii. Now suppose we grant that this
e proper application of this instructive parable—that it re-
to the subject of church communion, then what conclusions
necessarily follow? 1. He who plants the tares among
wheat, i. e. who connects believers and unbelievers in a
rch, is declared to be the ENEMY of CHRIST, for "an ene-
hath done it." 2 Then the servants of Christ are charged
the sin of want of attention to their Master's interests,
the enemy sowed tares among the wheat while they slept.
t necessarily follows, that NONE should be excluded. The
were well known—they were so easily distinguished from the
at that the servants proposed immediately to remove them.
y cannot, therefore, represent mere hypocrites, but known
elievers. Then why exclude *any* from communion?—
exclude the Arian? the Socinian? the infidel? the
kard? the debauchee? the murderer? Your master says,
both grow together until the harvest; and you say that he
ns in the church! If your application of the parable be
ect, and if you exclude any person from communion, how-
degraded be his character, you violate the spirit and the
r of this solemn command!!

But your application of the parable is not correct; it does
warrant impure communion in the church—it condemns
secution in the world. You say that the field means the
rch, but the author of the parable says, it means the *world*.
Again, it is argued, that improper persons were recognized
members in Apostolic Churches. If it could be truly added
he who is the head of the church *approved* of this, then
argument would be complete. But *did* he approve of the
rches who retained improper persons in their fellowship?
the expostulations addressed to the church in Corinth, and
churches in Asia Minor, be consulted, and they will be
nd to furnish an appropriate reply.

Having thus briefly, but we trust satisfactorily disposed of
arguments usually urged in favour of indiscriminate admis-
n to the table of the Lord, we propose to produce positive
dence in defence of the position, that no church has any
rant from scripture to admit to the privileges of membership,

any, unless they make a profession of faith, and furnish in the lives, credible evidence of having "passed from darkness in light." C.

THE SABBATH.

"The Sabbath was made for man"

To the Editors of the Christian Freeman.

THERE is a peculiar view of the Sabbath, on which I a anxious, through the medium of your Periodical, to exci investigation—the adaptation of a seventh-day rest to the huma constitution. I am not aware of the existence of any work which the subject is fully discussed, nor do I believe that th number of clearly established facts is sufficiently great to wa rant general conclusions; yet there are enough to attach gre importance to the inquiry—Is man's constitution such, that i clockwork not only is run down at the close of the day, requirin to be wound up by the rest of the night, but that at the end each six days there is also an exhaustion of its powers deman ing the reinvigorating rest of the Sabbath? In every point view this is evidently a most important inquiry; and the settl ment of it in the affirmative, would both settle, without th possibility of dispute, the perpetual moral obligation of th Sabbath, and clear away much of that intricacy which is present connected with all legislative enforcement of the obse vance of the Sabbath.

The Rev. Dr. Beecher, in a discourse on the Sabbath, tak for granted that the human constitution is worn down by th desecration of the Sabbath, either in labour or dissipatio This he asserts was confirmed by the experience of Franc when she abolished the Christian Sabbath; and it is an a knowledged fact, he declares, that those families, who, making long journies to the west of the United States, trav on the Sabbath, suffer greater exhaustion, and make less pr gress than those who take to themselves, and give to the cattle, the rest which the Sabbath of the Lord requires.

To assist in awakening inquiry among your readers on th very important subject, I subjoin an extract from the evidenc of Dr. Farre, of London, before the Committee of the Hous of Commons, on the observance of the Lord's Day. Th evidence respects the two great modes of desecrating the Sab bath, by labour and dissipation.

I have been in the habit, during a great many years, of idering the *uses* of the Sabbath, and of observing its *abuses*. abuses are chiefly manifested in labour and dissipation. use, medically speaking, is that of a day of rest. In a logical sense, it is a holy rest, providing for the introduc- of new and sublimer ideas into the mind of man, prepar- him for his future state. As a day of rest, I view it as a of compensation for the inadequate restorative power of body, under continued labour and excitement. A physi- always has respect to the preservation of the restorative er, because, if once this be lost, the healing office is at an

If I show you from the physiological view of the stion, that there are provisions in the laws of nature ch correspond with the divine commandment, you will from the analogy, that "the Sabbath was made for ," as a necessary appointment. The ordinary exertions man run down the circulation every day of his life; the first general law of nature, by which God, (who only is the giver, but also the preserver and sustainer ife,) prevents man from destroying himself, is the alternating day with night, that repose may succeed action. But ugh the night apparently equalizes the circulation well, yet oes not sufficiently restore its balance for the attainment long life. Hence one day in seven, by the bounty of Pro- ence, is thrown in as a day of compensation, to perfect by repose the animal system.

"You may easily determine this question as a matter of fact, trying it on beasts of burden. Take that fine animal, the se, and work him to the full extent of his power every day the week, or give him rest one day in seven, and you will n perceive by the superior vigour with which he performs functions on the other six days, that this rest is necessary his well being. Man, possessing a superior nature is borne ng by the vigour of his mind; so that the injury of *tinued* diurnal exertion and excitement on his animal system, not so immediately apparent as it is in the brute; but in the g run, he breaks down more suddenly; it abridges the gth of his life, and that vigour of his old age, which, (as to re animal power) ought to be the object of his preservation. onsider, therefore, that, in the bountiful provision of Provi- nce for the preservation of human life, the sabbatical appoint- nt is not, as it has been sometimes theologically viewed, ply a precept, partaking of the nature of a political institu- n, but that it is to be numbered amongst the natural duties,

if the preservation of life be admitted to be a duty, and th premature destruction of it a suicidal act. This is said simpl as a physician, and without reference at all to the theologic question: but if you consider further the proper effect of re christianity, namely, peace of mind, confiding trust in Go and good will to man, you will perceive in this source of renew ed vigour to the mind, and, through the mind, to the body, a additional spring of life imparted from this higher use of th Sabbath as a holy rest.

"Were I to pursue this part of the question, I should b touching on the duties committed to the clergy; but this I wi say, that researches in physiology, by the analogy of the work ing of providence in nature, will establish the truth of revela tion, and consequently show, that the divine commandment i not to be considered as an arbitrary enactment, but as an ap pointment necessary to man.

"In answer to questions respecting the desecration of the Sab bath by dissipation, Dr. Farre replies, 'The legislature wi do well to keep from the poor the destructive poison of spirituou liquor in every possible way in which it can be done; the increas ed use of spirituos liquor has greatly increased the diseases o the lower classes, and at the same time tended to demoraliz their minds. I have now been engaged in great Britain in th study and practice of medicine forty years, and, during tha period, I have had an opportunity of seeing the destructiv effects of spirituous liquor on all classes, on a large scale, an I have no hesitation in saying that it is the great enemy of th British constitution.'" A.

PRACTICAL ILLUSTRATIONS OF SCRIPTURE—NO. I.

"But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that wee as though they wept not; and they that rejoice as though they re joiced not; and they that buy as though they possessed not; and the that use this world as not abusing it: for the fashion of this world passeth away."—1 Cor. vii. 29–31.

THIS passage receives a beautiful illustration from the stage It contains a vivid description of what is felt by actors in th performance of a play. "They that have wives" are "a though they had none;" they only *seem* to have them; and "they that weep" are "as though they wept not;" they merely

ear to weep for the purpose of exciting the sympathy of the
ators in behalf of the character which they represent; and
y that rejoice" are "as though they rejoiced not,"—they
on mechanically *the outward semblance* of joy, without
corresponding emotions of gladness within; and "they
buy" are "as though they possessed not,"—they *pretend*
ny, for the purpose of performing their respective parts in
blay, but no business is really transacted. The compari-
implied in the passage is therefore obvious. "All the
l's a stage," said the poet, "and all the men and women
ly players;" and the apostle, according to his custom of
sing profane things into the service of sacred things, makes
of a similar idea. His idea is this: in performing our
in the great drama of human life, we ought to be like actors
ne stage. in having wives we ought to be as though we had
—in weeping as though we wept not—in rejoicing as
gh we rejoiced not—in buying as though we possessed
and in using this world as not abusing it. Our hearts
nt not to be in these or in any other earthly things, "for
fashion of this world passeth away"—the scenery is con-
ally shifting to suit the different parts of the vast perfor-
ce, and at length the curtain drops and all is over.

'ermit one who has an affectionate concern for your well-
to urge upon you the lesson so beautifully taught by the
tle. Human life, it is a trite remark, is short and un-
ain. "Man that is born of a woman is of few days, and
of trouble. He cometh forth like a flower, and is cut
n: he fleeth also as a shadow, and continueth not." "All
is as grass, and all the goodliness thereof as the flower of
field." "In the morning it flourisheth and groweth up,
he evening it is cut down and withereth." "Our days are
ter than a weaver's shuttle," and "we spend our years as a
that is told." "Lord make me to know mine end, and
measure of my days, what it is: that I may know how
I am." Who does not feel that "the fashion of this
ld passeth away?"

The relationships of this world pass away. Then let them
have wives be as though they had none; and let all be-
e of making any earthly friend the object of inordinate
chment. Husbands, love your wives, but do not make
m your idols. Parents, cherish your offspring, but hold
rselves in readiness to yield them with resignation unto him
o gave them, whenever it may please him to remove them
n you. Children, honour your fathers and mothers, and

love your brothers and sisters, but do not forget that you an they must soon be separated. And let every evidence of th shortness and uncertainty of earthly relationships, make us mor concerned about heavenly relationships. Let us "believe th gospel," and this will unite us to God as our father, to hi Eternal Son as our elder brother, to angels as our ministerin spirits, and to the whole household of faith as our brethren i Christ Jesus.

The troubles of this world pass away. Then let those tha weep, be as though they wept not Are you in poverty have patience and you shall be freed from it. Are you i sickness? wait a little and you shall enjoy deliverance. Ar you bereaved of dear relations? why should you be muc cast down with a trouble which you will soon get over? Ar you in spiritual darkness? this also shall pass away. And whatever be your sorrows, if you be the people of God, the will shortly be removed for ever. "Weeping may endure fo a night, but joy cometh in the morning." Afflicted christian dry up your tears; your light affliction, which is but for a mo ment, worketh for you a far more exceeding and eternal weigh of glory. And then you shall have no more sorrow nor crying nor any more pain, but the Lamb in the midst of the thron shall feed you and lead you to living fountains of water, an God shall wipe away all tears from your eyes.

The pleasures of this world pass away. Then let those tha rejoice be as though they rejoiced not. O how fleeting are al earthly enjoyments! how unsatisfactory to an immortal soul how empty, trifling and vain! Is it wealth that delights you How "uncertain" may riches be well denominated. Is it wit beauty of person that you are pleased? Remember that "w all do fade as a leaf." Is it fame that gratifies you? What i fame but a brilliant bubble on the stream, that vanishes in a instant? and what are all the scenes of earthly pleasure, bu the "waters that fail" of the prophet Jeremiah, the mirage o the desert to the thirsty traveller. Why, then, should we b overjoyed with any of the transitory gratifications of the world Rather let us aspire after more durable delights, even that ful ness of joy which is before the face of the Eternal, and thos pleasures for evermore which are at his right hand.

The possessions of this world pass away. Then let thos that buy be as though they possessed not. Why should w be anxious to accumulate a large share of earthly substance Not to speak of the endless uncertainties to which it is liable or of the cares and disquietudes which accompany it, what ca

for us in the final hour? When time is closing, and eter-
commencing, when the world is vanishing, and heaven or
is approaching. O how unavailable are all the stores of
ly treasure! And to this awful period we are hastening
st as the wheels of time can bring us. Let us dwell on
reflections until our hearts are brought in some measure
r their influence, and we shall be led to look upon worldly
essions in their true character, and to be concerned su-
ely about the attainment of a more enduring substance, an
ritance, incorruptible, unfading, and eternal.

The world itself passeth away. Then let those who use it
are of abusing it. While we avoid a covetous anxiety
t the things of time, we ought to guard with equal care,
remotest approaches to intemperance and prodigality. And
reason is obvious: if our chief pleasure is placed in sen-
gratification, how wretched must be our condition when
he sources of our happiness shall have passed away. O,
awful will be the future condition of the man of unbridled
etite, altogether apart from the positive inflictions of Jeho-
's wrath. No longer will he enjoy the intoxicating cup, or
jovial companions, or any other objects of lustful indulgence.
l when deprived of these, he is deprived of his gods, and
at has he more?

Do not pass from this article until you have learned the all-
portant lesson which it is intended to enforce. Remember
actors on a stage, and try to pass through the world as they
s through the performance. While you mingle in the
es of life, let your hearts be elsewhere. In engaging in
business of your respective callings, be like the absent man
company, and let your desires and affections run in another
nnel. Though in the world, strive to live above it.

IGNOTUS.

WHAT CAN *I* DO?

THIS question is often put, and seldom answered. The
essity of doing something is apparent; but the difficulty of
owing what to do appears insurmountable. We feel our-
ves to be under obligations to society at large, and with re-
ence to the discharge of these obligations, a thousand voices
crying, *give, give,* whilst we are perplexed to ascertain
hat claimant merits our first attention; and, still more per-
exed to discover how we can meet the demands of them all.

Man is thus placed in the situation of the debtor, who, du
ned by a set of inexorable creditors, and unable to fulfil h
engagements, exclaims, in despair, "What can *I* do?" In th
case of such an individual, we do not pretend to solve the pr
blem; for by his own imprudent conduct, it may be, he ha
rendered the solution impracticable; but, for the satisfaction o
all whom it may concern, we state that, had he been conside
ate enough to propose the question a little sooner, it wou
in all probability have admitted of an easy answer. There
wisdom in the adage, "It is too late to spare when all is spent
and, on the same principle, it is too late to ask, "What can
do?" when, by my own folly, I am incapacitated for doing an
thing.

We would not, however, have a man rashly to conclude th
his power of exertion is at an end, or that no hope remains
dispelling the clouds and darkness, which may, for a seaso
have paralyzed his energies. "If thou faint in the day
adversity, thy strength is small." There is a purely anim
courage, which, in the absence of higher stimulants, has ofte
crowned "the forlorn hope" with victory, when a sing
doubt, or the slightest misgiving would have plunged them i
ruin. Foster, in his admirable essay on decision of characte
introduces the case of a person who had squandered a splendi
property, and haunted by despair, had resolved on self-de
struction, as the only answer he could give to the questio
"What can *I* do." The instance is remarkable, and th
manner in which the unfortunate spendthrift was diverted fro
his purpose of suicide, involves so important a lesson agains
drivelling despondency, that we are induced to present the nar
rative to our readers in Foster's own words.

"Reduced to absolute want, he one day went out of th
house, with an intention to put an end to his life; but wander
ing awhile, almost unconsciously, he came to the brow of a
eminence, which overlooked what were formerly his estates
Here he sat down, and remained fixed in thought a number o
hours, at the end of which he sprang from the ground, with
vehement exulting emotion. He had formed his resolution
which was, that all these estates should be his again: he ha
formed his plan, too, which he instantly began to execute
He walked hastily forward, determined to seize the very firs
opportunity, of however humble a kind, to gain any money,
though it were ever so despicable a trifle, and resolved abso-
lutely not to spend, if he could help it, a farthing of whatever
he might obtain. The first thing that drew his attention was

of coals shot out of carts on the pavement before a . He offered himself to shovel or wheel them into the where they were to be laid, and was employed. He re- a few pence for the labour; and then, in pursuance of ving part of his plan, requested some small gratuity of nd drink, which was given him. He then looked out e next thing that might chance to offer; and went with tigable industry through a succession of servile employ- , in different places, of longer and shorter duration, still ulously avoiding, as far as possible, the expense of a pen- He promptly seized every opportunity which could ad- his design, without regarding the meanness of occupa- or of appearance. By this method he had gained, after a lerable time, money enough to purchase, in order to gain, a few cattle, of which he had taken pains to stand the value. He speedily, but cautiously, turned rst gains to second advantages; retained, without a deviation, his extreme parsimony: and thus ad- d by degrees into larger transactions, and incipient h. I did not hear, or have forgotten, the conti- course of his life; but the final result was, that he more recovered his lost possessions, and died an inveterate miser, £60,000. I have always recollected this as a signal nce, though in an unfortunate and ignoble direction, of ive character, and of the extraordinary *effect*, which, ac- ng to general laws, belongs to the strongest form of such aracter."

e should conceive that any individual, after perusing this tive, would be ashamed to entertain for a moment the ning question, "What can *I* do?" In general, little good result from the desponding tone of mind in which it ori- es, while it may occasion much evil. The true secret of coming difficulties is to be firm, to be resolved. and, in 's name, to carry such resolution into effect. Instead of ing the cowardly whine of "the slothful man," "there is n in the way; a lion is in the streets!" let there be a sallying forth to face the danger, "to beard the lion;" the easiness of victory will encourage to fresh and more ous achievements. The way of exertion is open; and God endowed his creatures with powers and capacities to be em- ed in promoting noble objects, not to decay in the rust of lence or inactivity. These powers and capacities, when d into intense and persevering action, have often excited wonder of the world, by operating changes to which human

means were supposed to be utterly inadequate; and, on t
other hand, those whose imaginations have been everlastingl
haunted by the fear of an awful disproportion between th
strength and the duties which they have been called to pe
form, and who have been ever ready with the question, "wh
can we do?" have exhibited, indeed, their own feeblenesss, a
doing nothing for themselves, or for mankind. Presumptuo
self-confidence we deprecate, as the bane of life; becoming fir
titude in grappling with the difficulties from which no situ
tion is exempted, we recommend and applaud.

Turning to another sphere of action, and to different char
ters, we meet, at every point, the same redoubtable questio
"What can *I* do?" It might be supposed that the motiv
to enlightened zeal and vigorous practical philanthropy, whi
christianity furnishes, would protect the followers of Jes
from the corrosions of an indolent spirit; and that when th
look to their Divine Master, who went about continually *doi*
good, and to the laborious lives of the Apostles, who unwea
edly fulfilled the arduous commission which they had receive
to go and preach the gospel to all nations, they would cons
crate the energies both of soul and body, to the same glorio
cause. But past history testifies, and the present times confi
the testimony, that this is not the case. How often does ev
the christian exclaim, "What can *I* do?" and he puts th
question under the influence of a deeper despondency tha
that which affects the mind of the worldling, because it
connected with more momentous interests. He considers h
own salvation, or the salvation of those whom he loves as h
own soul; and labouring under doubts which he is unable
remove, and anxious to obtain evidence which is hid from hi
he cries, under a humbling sense of his own impotence, "Wh
can *I* do?" Is such conduct sinful? Certainly not; pr
vided he arrive, as speedily as possible, at a scriptural answ
to his question, and one which will, under God's blessing, r
lieve him him from his state of despondency. Do any inqui
what answer we consider scriptural under such circumstance
We reply, that that answer alone is scriptural which teach
him that, instead of relaxing his exertions, or giving way to
despair which his own mind has conjured up, he is to u
double diligence in prayer to Almighty God, and in the use
the other divinely appointed means, on behalf of those wh
best interests lie near to his heart. Let him not appply
self-deceiving and soul-murdering "What can *I* do?" as
soporific to his conscience, to the prevention of energetic wa

, and of every work of faith and labour of love. Were
ns to exert themselves more vigorously, in single-minded
ence on the Holy Spirit, we should witness over the
more abundant fruits of righteousness, to the praise of
grace. God will not withhold his blessing from the
of his servants.—Isaiah xix. 24.

there not, may still be asked, difficulties in religion
human agency can neither surmount nor remove? Could
n as easily create a world as regenerate a heart? And
ter the good work has been divinely begun, is not the Spirit
d necessary to carry it forward until the day of Jesus
? Is it not reasonable, therefore, for every human
with referenee to all these objects, to put the question,
t can *I* do?" The objection is plausible, but not solid.
unconverted man urge it to his own soul, as an apology
glecting the means of grace, and continuing an unbeliever,
sealing his own damnation. If the christian employ it
eve him from the care and pains-taking, which the Word
l demands of him, he is evincing a melancholy want of
ntance with the first principles of christianity. To the
an we chiefly address ourselves here; and in reply to his
on, "What can *I* do?" we say, without hesitation, you
very much, nay, you can do all things! What! he re-
has not our Saviour assured his disciples that without
ey can do nothing? Doubtless: but do we not learn
he same high authority that all things are possible to him
lieveth? Has not an inspired Apostle uttered the en-
ing declaration—"I can do all things through Christ
thening me?" Why, then, should the christian despond?
ne of duty is distinctly marked in the sacred scriptures.
m neither relax his energies, nor go forward in his own
th. Let us no longer hear from him the ill-ominous
at can *I* do?" but, trusting in the Lord, and staying
f upon his God, let him maintain the allegiance which
h sworn to the King of Heaven, and let him labour
e dissemination of peace and truth, and righteousness
the universal family of man.

are tempted to apprehend that this question, which we
as standing in the way of much good, is, in some in-
s, the offspring of an affected humility. There must be
searchings of heart on this subject. We utter not a word
t the conduct of the humble christian, who having be-
in God, is careful to maintain good works for necessary
and who marks at once his self-distrust, and his entire

reliance on the power and goodness of his God, by exclaimi
"What can *I* do?" This is praiseworthy in the sight of
universe. But let all who profess the name of Jesus, bew
of counterfeiting a humility to which they may be strangers
of cloaking an indolent or narrow disposition, under the *p*
text of one of the eminent graces of the Spirit of the L
Man often raises the cry, "What can *I* do?" when he
previously determined *to do nothing*.

Let us view this desponding question in its bearing on r
gious and philanthropic societies. Were the friends of religi
and of humanity to act on the principle which it involves,
should not, from time to time, have to record the triumphs
the cross in foreign lands. The undertaking is arduous;
difficulties are great and numerous. To evangelize a wor
—to preach the gospel to every creature!—to proclaim, fi
pole to pole, in every country and clime, to barbarian, Scyth
bond and free, the glad tidings of salvation through a cruci
Redeemer!! Well might our Bible and missionary asso
tions exclaim in despair, "Who is sufficient for these thing
Well might they, comparing the magnitude of the task to be
complished, with their limited and inadequate resources, cry
"What can *we* do?" They are actuated—and we bless God
they are—by nobler views, and have chosen a more honour
path. In the strength of divine grace they "go forward,"
Jehovah protects their march as by a pillar of cloud, a
pillar of fire. Nay, they have, at several points, effecte
entrance into the enemy's country; and their weapons h
proved mighty, through God, to the pulling down of str
holds. We hear the shout which rejoicing nations have ra
over the grave of tyranny, and superstition, and murder:
see the banner of christian liberty waving over lands now h
py and prosperous—lands which, until the arrival of our r
sionaries, were cursed with the worst of all despotisms,
despotism of ignorance, based in false religion, and nurtu
by cruelty and blood. Here then is a specimen of w
christians can do, through the might of their Redeemer, wh
the language of their inmost souls is, "Not unto us, O L
not unto us, but unto thy name give glory, for thy mercy
for thy truth's sake."—Psalm cxv. 1.

These observations, reader, present a loud call for exer
in the field of christian enterprise. In the demands which
world makes on you—and above all, in the demands which
interests of your own soul, and the souls of others make
you—let not indolence be indulged by putting forward the

g plea of "What can *I* do? "Believe in Jesus Christ" lvation; and in dependence on his spirit, labour, and pray, he earth may "be filled with the knowledge of the glory e LORD, as the waters cover the sea." D.

EXPERIMENTAL RELIGION.

CHRISTIAN EXPERIENCE OF PRESIDENT EDWARDS.

Written by Himself.

NCE I came to Northampton, I have often had sweet com- ncy in God, in views of his glorious perfections, and of xcellency of Jesus Christ. God has appeared to me a ous and lovely being, chiefly on account of his holiness. holiness of God has always appeared to me the most lovely his attributes.

have loved the doctrines of the gospel; they have been to oul like green pastures. The gospel has seemed to me ichest treasure that I desired, and I longed that it might richly in me. The way of salvation by Christ has ap- d, in a general way, glorious and excellent, most pleasant most beautiful. It has often seemed to me, that it would, great measure spoil heaven, to receive it any other way. text has often been affecting and delightful to me, Isa. i. 2, "*A man shall be as an hiding place from the wind, a covert from the tempest; as river of waters in a dry e; as the shadow of a great rock in a weary land.*"

has often appeared to me delightful, to be united to st; to have him for my head, and to be a member of his ; also to have Christ for my teacher and prophet. I very think with sweetness and longings, and pantings of soul, eing a little child, taking hold of Christ, to be led by him ugh the wilderness of this world. That text, Matt. xviii. 3, often been sweet to me, "*Except ye be converted, and me as little children, ye shall not enter into the king- of heaven.*" I love to think of coming to Christ, to ve salvation of him, poor in spirit, and quite empty of humbly exalting him alone; cut off entirely from my own , in order to grow into, and out of Christ, to have God in ist, to be all in all; and to live by faith on the son of God, e of humble, unfeigned confidence in him. That scripture often been sweet to me, Psal. cxv. 1, "*Not unto us. O*

Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

Sometimes, only mentioning a single word, caused my heart to burn within me; or only seeing the name of Christ, or the name of some attribute of God. And God has appeared glorious to me on account of the Trinity. It has made me have exalting thoughts of God, that he subsists in three persons, Father, Son, and Holy Ghost. The sweetest joys and delights I have experienced, have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own estate; it seems, at such times, a loss that I cannot bear to take off my eye from the glorious, pleasant object, I behold without me, to turn my eye in upon myself, and my own good estate.

My heart has been much on the advancement of Christ's kingdom in the world. The histories of the past advancement of Christ's kingdom have been sweet to me. When I have read histories of past ages, the pleasantest thing, in all my reading, has been, to read of the kingdom of Christ being promoted. And when I have expected, in my reading, to come to any such thing, I have rejoiced in the prospect, all the way as I read.

Once, as I rode out into the woods for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view, that for me was extraordinary, of the glory of the Son of God, as mediator between God and man, and his wonderful great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appears so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me the greater part of the time, in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I knew not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve and follow him; and to be perfectly sanctified and made pure with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects.

Often since I lived in this town, I have had very affecting

s of my own sinfulnes and vileness; very frequently to
a degree as to hold me in a kind of loud weeping, some-
s for a considerable time together; so that I have often
forced to shut myself up. I have had a vastly greater
e of my own wickedness, and the badness of my heart, than
I had before my conversion. It has often appeared to me
if God should mark iniquity against me, I should appear
very worst of all mankind; of all that have been, since the
nning of the world to this time; and that I should by far
the lowest place in hell. When others that have come
alk with me about their soul-concerns, have expressed the
e they have had of their own wickedness, by saying, that
emed to them, that they were as bad as the devil himself,
ought their expressions seemed exceeding faint and feeble,
epresent my wickedness.

ly wickedness, as I am in myself, has long appeared to me
fectly ineffable, and swallowing up all thought and imagi-
on; like an infinite deluge, or mountains over my head. I
w not how to express better what my sins appear to me to
than by heaping infinite upon infinite, and multiplying
nite on infinite. Very often, for these many years, these
ressions are in my mind, and in my mouth, "Infinite upon
nite—Infinite upon infinite!" When I look into my heart,
take a view of my wickedness, it looks like an abyss,
nitely deeper than hell. And it appears to me, that were
ot for free grace, exalted and raised up to the infinite height
all the fulness and glory of the great Jehovah, and the arm
his power and grace stretched forth in all the majesty of his
wer, and in all the glory of his sovereignty, I should appear
k down in my sins below hell itself; far beyond the sight
every thing, but the eye of sovereign grace, that can pierce
n down to such a depth. And yet it seems to me, that my
nviction of sin is exceedingly small and faint; it is enough
amaze me, that I have no more sense of my sin. I know
tainly, that I have very little sense of my sinfulness. When
have had turns of weeping and crying for my sins, I thought
new at the time, that my repentance was nothing to my sin.
I have greatly longed of late, for a broken heart, and to lie
w before God; and, when I ask for humility, I cannot bear
e thoughts of being no more humbled than other christians.
seems to me, that though their degrees of humility may be
itable for them, yet it would be a vile self-exaltation in me,
t to be the lowest in humility of all mankind. Others speak
their longing to be "humbled to the dust;" that may be a

proper expression for them, but I always think of myself, tha... I ought, and it is an expression that has long been natural fo... me to use in prayer, "to lie infinitely low before God." An... it is affecting to think, how ignorant I was, when a youn... christian, of the bottomless, infinite depths of wickedness, pride... hypocrisy, and deceit, left in my heart.

Though it seems to me, that in some respects, I was a fa... better christian, for two or three years after my first conversion... than I am now; and lived in a more constant delight and plea... sure; yet of late years I have had a more full and constant sens... of the absolute sovereignty of God, and a delight in that sove... reignty; and have had more of a sense of the glory of Christ... as a mediator revealed in the gospel. On one Saturday night... in particular, I had such a discovery of the excellency of th... gospel above all other doctrines, that I could but say to myself... "This is my chosen light, my chosen doctrine;" and o... Christ, "This is my chosen prophet." It appeared swee... beyond all expression, to follow Christ, and to be taught... and enlightened, and instructed by him; to learn of him, and... live to him.

Another Saturday night, (Jan. 1739) I had such a sense, ... how sweet and blessed a thing it was to walk in the way of... duty; to do that which was right and meet to be done, and... agreeable to the holy mind of God; that it caused me to break... forth into a kind of loud weeping, which held me some time, ... so that I was forced to shut myself up, and fasten the doors. ... I could not, but as it were, cry out, "How happy are they, ... who do that which is right in the sight of God? They are ... blessed indeed, *they* are the happy ones!" I had, at the same ... time a very affecting sense, how meet and suitable it was that God ... should govern the world, and order all things according to his ... own pleasure; and I rejoiced in it, that God reigned, and that ... his will was done.

RELIGIOUS QUERY.

To the Editors of the Christian Freeman.

Gentlemen,—It is a fact that in the greater number of Presbyterian and other Dissenting congregations the hearers come to the house of God, and engage in the religious exercises of the Sabbath, without previously knowing the particular subjects of the several services in which they may be required to join.

f the minister would announce to the congregation every
bath, the subjects of sermon, lecture, exposition, &c. &c.,
the succeeding Sabbath, would it be more or less conducive
he promotion of true religion among the people than the
sent system?

f some of your many able correspondents would take up
; subject, and bestow on it an attentive and minute consider-
on, it might greatly benefit the christian public, and would
hly gratify your obedient servant,

A Sincere Inquirer.

The query of "a Sincere Inquirer," embraces a subject of some portance, and one on which we beg to offer a few remarks. His tement of fact is not, we believe, quite correct. So far as we are uainted with "Presbyterian and other dissenting congregations," s usual for the minister to select from the Old or New Testa- nt some book or epistle, as the subject of a continued series of ository lectures. Where this practice prevails, and we freely mit that it ought to prevail more generally than it does, the minds the people may be well prepared for this part of the public services. e would, therefore, recommend the system of lecturing on con- nuous portions of the Word of God, as admirably calculated for mmunicating solid instruction, on the Lord's day, and securing ligious meditation during the week.

Our correspondent suggests, that the minister should regularly nounce to his people, the subjects of the services for the subsequent abbath. The plan is not without its recommendations; but we ink it "a more excellent way," *in the lecture department*, to adopt the rangement to which we have alluded; and to choose such subjects for *rmons* as may lead the mind on in a certain train, without the neces- ty of a specific announcement of each subject. A minister, for stance, intends to deliver a series of discourses on some of the doc- ines of the gospel—he announces the proposed plan, which is strictly llowed; a train of useful reflection is thus awakened in the minds f the people; and they feel an interest which no mere announcement f unconnected subjects could excite. We need not dwell on the ad- antages to be derived from the systematic pursuit of truth, especially hen the general plan is stated at the commencement. Truth is thus rought before the mind with greater regularity, and preserving her eavenly proportions, and the impression, (if impression there be) eft upon the mind by one discourse, instead of being erased, is deep- ned by that which follows. Pious and intelligent ministers who ave had good opportunities of forming an opinion, have testified that

to this principle, America is indebted, under God, for much of the success which has recently attended the preaching of the gospel. The doctrines according to godliness, are presented in their scriptural connexion, each discourse confirming the preceding, and making way for the subsequent one, and thus the exercise becomes at once more intellectual, and better fitted to cherish the religious affections.

While we would call upon ministers of the gospel to give this subject mature deliberation, we would also call upon the people to devote, each week, a portion of their thoughts to preparation for the services of the Lord's day. Professing christians obtain little, because they seek little; and even when a minister is doing all in his power for the edification of the body of Christ, and for the conversion of sinners, how few are there, alas! to second his exertions. How often may he take up the complaint of the prophet, "All day long have I stretched forth my hands to a disobedient and gainsaying people!"

We thank "a sincere inquirer," for noticing a subject on which we have often reflected; and we trust that our readers, both lay and clerical, will regard it as intimately connected with the advancement of a Saviour's kingdom —EDIT.]

CONVERSION OF DISSENTERS TO EPISCOPACY.

To the Editors of the Christian Freeman.

GENTLEMEN,—Your last number contains a valuable article on the Episcopal Church in America. May I request your insertion of the subjoined extract from the notes to Sir Henry Moncrief Welwood's Life of Doctor Erskine, in which the worthy Baronet has exposed the disreputable means employed during part of the eighteenth century to bring over the Presbyterians of New England to the Episcopal Communion? It is satisfactory to think that these means were condemned by a PRELATE of Watson's celebrity.—A CORRESPONDENT.

The Society in England "for Propagating the gospel," though the direct object of their charter, as far as America was concerned, was to propagate the *Gospel among the Heathen*, (as is especially stated in the public sermons of Dr. Moor, Bishop of Ely, Dr. Ash, Bishop of Clogher, Dr. Sherlock, Bishop of London, and others,) did, by a manifest departure from their charter, spend no small part of the sum entrusted to them, to convert, not the Heathens to Christianity, but *the Presbyterians of New England to episcopacy*—the people of New England, whose ancestors had sought a refuge there, from the persecutions of episcopacy. From 1739 to 1748, they expended £8450 for this purpose, in New England alone, where there were before

stian churches nearly equal to the population:* while from pre-ed want of funds, they refused numerous applications for mission-s to the Indian tribes.†

here is surely no bigotry in saying, that episcopacy is not yet so pletely identified with Christianity, that every other denomination be identified with the Heathen.

the Life of the late Dr. Watson, the venerable Bishop of Lan-who was unquestionably one of the most eminent men of his . the following paragraph appears, in a letter which he addressed Ir. Maseres, Cursitor Baron of Exchequer, who had sent him y of his book, entitled "The Canadian Freeholder." "By vir-of my office in the University (of Cambridge) I am a member of Society for propagating the Gospel in Foreign Parts; but ever my appointment to the Professorship of Divinity, I have reso-y refused contributing any thing towards the support of the ety; because I always believed, that its missionaries were more ous in proselyting dissenters to episcopacy, than in converting thens to Christianity. This conduct of mine has been considered xceeding strange, and has given great offence. But I had rather d all the dignitaries of the church for ever, than act contrary to decided judgment for an hour; and your book will now inform , that my reasons for not subscribing were well founded."‡

hen Mr. Whitefield applied for a charter of incorporation, to a ge which he proposed to erect in Georgia, which seems to have ved the approbation of his majesty's ministers of the time, though r the reservation that it should be approved of by the Archbishop Canterbury; it was resisted by the Archbishop, who would not ent to it, unless the head of the college should be a member of Church of England, and unless the public prayers should be the gy of the Church of England, or some such established form. Mr. itefield stated, that he could not agree to either of these restrictions, use the greatest part of the collections on which the proposed in-tion must have depended, had come from dissenters, whom Mr. itefield had uniformly assured, that the intended college should be ded on a broad bottom, and no other; that he had no ambition e the founder of a college, but was bound to act the part of an est man. The plan of a college and of a charter was in con se-ce abandoned, and in place of a college an academy was added to Orphan House.

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t ought to mentioned, at the same time, that, by the terms of their charter, bject of their institution was not *exclusively* the *Propagation* of the Gos-n Foreign Parts. They were to provide for the support of *a learned and odox clergy* in Colonies "who were wholly unprovided of a maintenance for sters, and the public worship of God." Even in this view of their charter, conversion of Presbyterians to episcopacy, where the population was already provided with ministers and places of worship, cannot surely be admitted ave been within its original object or design.

may indeed *be said*, that Presbyterians are not *a learned or orthodox clergy*; as far as the argument founded on this assumption goes, it must be left to d on its own merits.

Mr Hobart's Second Address, 1757, delivered at Boston.

Life of Bishop Watson, p. 64, 65

CHURCH REVENUES.

FROM the last edition of *Buck's Theological Dictionary* – a work which ought to be in the hands of every student of divinity,—we copy the following table, exhibiting the income of the clergy throughout the whole christian world. It originally appeared in the *Encyclopedia Americana*, and certainly it is somewhat startling in the results which it brings within narrow compass. "The revenue of the British Clergy," it is observed, "is greater than that of all the other Clergy in the world while the number of hearers attending on their ministry compared with the aggregate number belonging to the churches in other nations, is as *one* to *thirty-two*."*

	Amount.	Hearers.
French—Catholic, and Protestant Churches	£1,050,000	30,000,000
United States	776,000	9,600,000
Spain	1,000,000	11,000,000
Portugal	300,000	3,000,000
Hungary Catholics	220,000	3,000,000
——— Calvinists	63,000	1,050,000
——— Lutherans	26,000	650,000
Italy	776,000	19,391,000
Austria	950,000	16,918,000
Switzerland	87,000	1,720,000
Prussia	527,000	10,563,000
German small States	765,000	12,765,000
Holland	160,000	2,000,000
Netherlands	105,000	3,000,000
Denmark	119,000	1,700,000
Sweden	238,000	3,371,000
Russia—Greek Church	510,000	34,000,000
———Catholic and Protestant	480,000	8,000,000
Christians in Turkey	180,000	6,000,000
———dispersed elsewhere	520,000	21,000,000
	£8,852,000	198,728,000
England, Wales and Ireland	8,896,000	6,400,000

* This proportion is not correct, according to the present population of Great Britain and Ireland. We perceive, from the reported statements of Earl Grey, in moving the second reading of the Irish Church Reform Bill, that his Lordship calculates the Episcopalians, of England, alone, as amounting to 8,000,000; and the Bishop of London considers them to be still more numerous. It is difficult to ascertain the precise truth respecting the *numbers* or *wealth* of any christian community; as it would require a census in all respects more accurate than those usually taken. Whilst, therefore, we have inserted the accompanying table, for the purpose of giving our readers a general notion of the subject, we by no means pledge ourselves to the correctness of its details, as regards any of the Churches.

REVIEW.

ry of Religious Liberty in England, from Magna arta to the Union of the two Crowns; comprising History of the Puritans. By James Aikman: blished by Waugh and Innes, Edinburgh: 1833. 18mo. 355.

a conversation, which Boswell once had with Dr. John- respecting toleration, the latter gave it as his opinion, the magistrate should maintain by the civil authority, religious principles which he thought best; and should vour to suppress the contrary. Upon being asked how uth was, in that way, to make progress in the world, he d, that he knew no other plan, than for those in power rsecute, and those who advance new doctrines to suffer. ope that few of our readers entirely coincide with the or's sentiments on this subject; and yet they contain some . That the magistrate ought not to persecute we are fully nced; but we are equally persuaded, that endeavours to by the truth by persecution, have been often overruled promoting it—"*The blood of the Martyrs is the of the Church.*" By being associated with power, error prevail for ages; she may trample on the most sacred rights h men have received from their Maker—she may incarce- or burn the bodies of those who assert these rights; but ng as men remember the heroism of those who have been ful even unto death, the hope of reformation is not utterly ted. The multitudes, who look on while the martyr dies, ever so blind nor so stupid as not to perceive the calmness, the triumph, with which he meets his doom, and the iving spirit with which he prays for his enemies.

is asserted by Hume, when speaking of the persecutions ne reign of Queen Mary, that these spectacles were more ctual in promoting the opinions, which they were intended uppress, than ten thousand sermons. At another place, re he is narrating the sufferings of the Puritans in the days Elizabeth, he says, "so fruitless is it for sovereigns to ch with a rigid care over orthodoxy, and to employ the rd in religious controversy, that the work, perpetually re- ed, is perpetually to begin." We perfectly agree with writer in the following sentiment, which he has ex- ssed with equal force and truth. "Human nature appears , on any occasion, so absurd, as in religious persecutions,

which sink men below infernal spirits in wickedness, and bel
the beasts in folly."

When we consider the mild and benevolent character
christianity—the love which it enjoins towards all men, in
especially towards those who bear the name of Jesus, it m
appear a matter of surprise that, under the name of that re
gion, men should ever have been guilty of such cruelty
marked with infamy, the reigns of Henry VIII. and Ma
and left indelible disgrace upon that of Elizabeth. It has be
customary with historians to extol the last of these sovereig
as an almost faultless model. It has been said, that she w
jealous of her prerogative, but she did not exceed it; that t
laws and customs of England placed her on an absolute thron
but that she governed, for the most part, with wisdom a
moderation. Was it then, we ask, either wisdom or moder
tion to endeavour to retain powers and privileges with rega
to religion, which the Word of God never sanctioned?—
determine that "Any number of persons could not me
together, in order to read the Scriptures and confer abo
religion, though in ever so orthodox a manner, without *h*
permission?"—*(See Hume.)* Where was her moderatio
when, *without evidence of guilt*, Udal was allowed to perish in
prison, and Greenwood, Barrow, and Aphenry, were hang
as common malefactors? Where was the wisdom of h
government when, because they would not submit to h
authority in things, which she herself held to be *matters o
indifference*—she, at one time, expelled from their charges
third of the English Clergy—the best and most exemplary
them all—men in whom even calumny could find no faul
but a resistance to unscriptural commands? Those wh
praise the government of Elizabeth so much, are surely n
aware, that the prisons of England were as full during h
reign as during that of her sister; and, that her tyranny, i
matters of religion, was exercised without control, over th
people, the bishops, and the Parliament. The persecution, i
the time of Mary, raged with violence only for three years
but the whole reign of Elizabeth was intolerant, and laste
forty-five. It is true, that there were not so many burning
and public executions, for conscience sake; but, was it nothin
for nearly half the pulpits of the kingdom to be rendere
vacant, or to be supplied with men who could neither writ
sermons nor preach, being totally illiterate; while those wh
were well qualified to instruct the people, were allowed to r
in dungeons, or forced to skulk about from place to place,

y had been worthy of being driven from society? We nvinced that many persons look upon the reign of Queen beth as the "golden prime of religion," and we have ore been induced to bring forward these statements and rations, in order to disabuse such of our readers as may eceived false impressions. Nor let it be, by any means, ten, that the men who were persecuted in those days, even by their enemies, called "Puritans."

e elegant little book, which has suggested these remarks, of the most interesting and instructive, that we have, me time, perused. When completed, the work will con- f three or four volumes, and will present a connected of a series of struggles for freedom, such as, no where has the world yet seen. It is well known, that religious olitical liberty, in England, have gone hand in hand, the r giving permanence and purity to the latter. In this re- , the British empire presents a noble contrast with France, e Atheism and freedom appeared together. Mr. Aikman , in this volume, the gradual developement of the iples of dissent from the Established Church. The period it embraces is highly important, but the one which will ken up in the forthcoming volume, that is, from the ac- on of James I. to the time of the Commonwealth, is, per- , still more so. We need only say, that if the author ed as he has begun, he will merit, and shall receive hanks. H.

REFORMED PRESBYTERIAN SYNOD.

[FOR THE CHRISTIAN FREEMAN.]

N Tuesday the 9th of July, the Annual Meeting of the ormed Presbyterian Synod, was held in Moneymore, when Moderator for the past year, the Rev. Thomas Houston, Knockbracken, delivered a discourse from Rev. ii. 10, "*Be faithful unto death, and I will give thee a crown of* " The Rev. J. Sweeny, of Faughan, near Derry, was chosen Moderator for the present year, after which, the ainder of the day was spent in the arrangement of routine ness; and on Wednesday the Synod was occupied chiefly interlocutory matters, preparatory to the investigation of of the most extraordinary cases that have been brought re a Presbyterian judicatory, for at least, half a century, s case, which had excited intense interest, not only in the ormed Presbyterian body itself, but generally amongst the

members of other communities, was formally taken up by the Synod on Thursday, and, in order that our readers may understand its merits, a few words of explanation will be necessary.

When the Periodical called the *Covenanter* was about to be established, it was at first put under a committee of management, with which committee the Rev Thos. Houston became dissatisfied, and assumed to himself the exclusive direction of the Periodical. After some time, various articles appeared in it on the subject of the civil magistrate's power in ecclesiastical matters, enforcing it as one of his special *duties* in a christian state, to root out and extirpate by the *sword* heretics and idolators. The Rev. John Paul, of Carrickfergus, whose merits, as a able and successful defender of the doctrinal peculiarities of the christian system, are well known to the religious public, felt himself called upon to disown the tenets put forward in the *Covenanter*, which tenets he conceived, went to justify persecution; and, with this view, he published a letter in the *Belfast News-Letter*, contrasting the doctrines of the *Covenanter* with the authorized explanations of the Reformed Presbyterian church, on the subject of magistratical interference. Mr. Houston replied, declining a news-paper controversy and threatening to bring Mr. Paul under the censure of the church for writing against him, instead of complaining to his Presbytery. Articles, however, continued to be published in the *Covenanter*, to which articles Mr. Paul replied in an elaborate pamphlet, entitled "*The Covenanter Reviewed*," &c. A number of other matters were also mixed up with the controversy; the result of which was, that at the meeting of Synod in Belfast, last year, Mr. Houston exhibited a *libel*, containing a long catalogue of charges against Mr. Paul, and implicating as accomplices four of Mr. Paul's friends, viz:—the Rev Messrs. Alexander, C. Houston, Henry, and Orr, because they had assisted in *circulating* Mr. Paul's pamphlet. The whole matter was referred to the adjudication of the Synod, this year at Moneymore.

After a great deal of discussion, about matters of form, it was at length arranged on Thursday, that Mr. Paul should be tried separately, and that the other ministers should also have separate trials. The first part of the case related to the conduct of the Northern Presbytery, in allowing Mr. Houston to deliver a long speech against Mr. Paul at one of their meetings when Mr. Paul was absent, and when, even if he had been present, he was not amenable to their authority. The Presbytery were acquitted of any evil intention, but the conduct of

Houston was censured as irregular and disorderly. The
d part of the case included the Rev. Thomas Houston's
es against Mr. Paul, the most remarkable feature of which
Mr. Paul's alleged doctrinal *error* in denying the right of
vil magistrate to *restrain* and *punish, by the power of*
rord, heretics and idolators—in other words, all whom
Reformed Presbyterian Church, acting under the infallible
nce of such liberal christians as Mr. Houston, *should*
to be infected with the leaven of heresy or idolatry!
his, and the other subjects connected with it, Mr. Hous-
poke for nearly eight hours, and one of the principal ob-
of his speech was to enforce the position that the *judicial*
of Moses is *not repealed*—that it is still *authoritatively*
ng upon christian states and christian magistrates—
he *penal laws* of the old dispensation against *erroneous*
ions in religion are no more repealed than the laws against
ry or *murder*, and consequently that it is the *duty* of the
strate to enforce those penal laws. He also insisted that,
is opinion was part of the creed of our Presbyterian an-
rs, we are bound to adhere to it—that the penal laws
st heretics and Papists, which were passed after the Re-
ation were embodied in the national Covenant, and were
mly sworn to by Covenanters every time that they sat
to the Lord's table. Even a *passive toleration* of erro-
s sects, by which is meant, simply *allowing men to live*
jured, and to retain their religious peculiarities, he charac-
d, in the words of Act and Testimony, as "the *cut-throat*
true religion," and he joined with the Auchensaugh re-
tors in regarding as a "*sin to be mourned over before*
," the non-execution in modern times of the penal statutes
e reforming period, one of which statutes ordained, that
Papist who should be convicted a *third time* of hearing
should be punished with *death!* To this act, and others
similar tendency, the Rev. Thos. Houston acknowledged
belief that he was solemnly bound, and he reiterated and
sed the sentiment, that whatever the Jewish magistrate did
gard to the suppression of error, the christian magistrate
t do for a similar object—nay, that he was bound to do
conformity with the written law of heaven. He would
however, *say* that he would inflict *capital* punishment;
would leave that to the discretion of the magistrate: and
was the marvel, for if the *law* be unrepealed, the *penalty*
remain in full force in every case of transgression, since it
e *law-maker alone*, who can interfere with it in the way

either of mitigation or removal, the duty of the legal functionary being restricted to the simple act of seeing its provisions *faithfully* carried into effect, and so much as this Mr. Houston has himself acknowledged in his publications. To do Mr. Houston justice, he confessed that he would not think of carrying his principles into effect "*till an after day*," when the nation would be thoroughly *reformed*—that is, when *Covenanters would be in possession of civil and political authority!* How merciful in this young divine to keep his hand off his heretical neighbours so long as he knows that he has not the *power* of doing them injury! He would let men *hold* as many opinions as they please, but they must *conceal* them—how indulgent!

Mr. Paul replied at considerable length, resting his defence as a member of the covenanted church, on the fact, that the principles of toleration which he had maintained were the identical principles which the church itself had repeatedly avowed in its authorized *explanations* of the *sense* in which those passages of the Standards, which refer to the magistrate's power were to be received. He also entered into an able examination of the two dispensations; and showed, with great force of argument, the utter inapplicability of the principle of the Jewish Theocracy to christian states, unless there were in the latter as there was in the former, a visible, *infallible* authority to whom references could be made, and whose immediate response should definitively settle every point of religious controversy. The principles which had been advanced by Mr. Houston, he could not avoid regarding as the very essence of persecution and calculated to lead different sectaries to exterminate each other, whenever they should feel themselves strong enough to set about it with any prospect of success. He regretted that in the 19th century, and in a Protestant community, he should be compelled to fight over again the battle of civil and religious liberty, and to assail principles, from the very imputation of which, even Popery was anxious to free itself.

On Saturday, the case was issued by the Synod's unanimous concurrence, in a set of resolutions which had been prepared by a select Committee. These resolutions merely affirmed a number of general principles relative to the mediatorial headship of Christ over the nations, and the *duty* of magistrates and subjects to promote true religion, and to suppress error by *all scriptural means*, without, of course, stating what these "scriptural means" might be. In conclusion, all *persecution* for *religious opinions* was strongly condemned, as was also

ppinion that men might be injured, merely because they dif-
from Covenanters. In reference to the conduct of the two
es concerned, Mr. Houston was strongly censured for
ig violated his engagement with the Committee, and
ive disapprobation was expressed of ministers of the same
writing in opposition to each other. Mr. Houston
d an apology to Messrs. Alexander, Clarke Houston, &c.
aving published his charges against them in the *Cove-
er*, and, in consequence, these ministers did not press their
to a trial. Thus was amicably terminated, *ad interim*,
ntroversy, which had been on the very point of rending
Reformed Presbyterian body in Ireland, and we hope
nay regard it as the last effort that will ever be made to
n a system of judaizing bondage, or anti-christian intolerance,
the descendants of men, whose blood was shed in defence
ir civil and religious FREEDOM.

CONGREGATIONAL UNION OF IRELAND.

[FOR THE CHRISTIAN FREEMAN.]

IE general meeting of the above Association of the CONGREGA-
AL or INDEPENDENT Churches, was held in DUBLIN, on Tuesday
Wednesday, the 2nd and 3rd days of July. On Tuesday, even-
in introductory discourse was preached in ZION CHAPEL, (Rev.
H. Cooper's,) by the Rev. W. BROWN. MOY. The sermon,
h was impressive and peculiarly appropriate to the occasion, was
led on Philippians i. 27—"That ye stand fast in one spirit, with
nind, striving together for the faith of the gospel." On Wednes-
the public meeting was held in the same place of worship, the
. W. COOPER, of DUBLIN, was unanimously called to preside. By
est of the managing Committee, the Rev. JAMES CARLILE, of
FAST, gave a brief view of the circumstances which led to the forma-
of the CONGREGATIONAL UNION—of the operations of the Union
nducting missionary labours in different parts of the country, in
rintending the education of young men of piety and talent, for
work of the ministry, and in encouraging the formation of chris-
churches. Mr. C. in explaining the fundamental principles on
h the UNION is based, adverted to the points in which a CON-
GATIONAL UNION appeared to him, essentially to differ from all
esiasticals court, which profess either to legislate, or at least, au-
itatively to interfere in the management of individual churches.
UNION, by one of its fundamental laws, can never "assume any
lority whatever, over churches or individuals." While it tends to
re a combination of the influence and energies and efforts of all,
aves unimpaired the independence of each.
esolutions were unanimously passed, expressing gratitude to the
d of the Church, for the peace and prosperity enjoyed by the
ches in connexion with the Union—thankfulness to the congre-

gational churches in England and Scotland for their liberal support of the Union, and the affectionate sympathy they have expressed towards it. The meeting was addressed by Rev. Messrs. Brown, Silly, Sheppard, Fordyce, Nolan, Carrol, M'Master, Carlile, Massie, Mallagh, W. H. Cooper, Rev. W. Urwick, D.D., and P. D. Hardy, Esq. A resolution was passed, giving a more specific and comprehensive view of the objects contemplated by the CONGREGATIONAL UNION. Its OBJECTS, as now defined, are, "to promote the comfort and edification of the churches in this connexion—to exhibit their union—to extend the principles of congregationalism—and to furnish to churches or ministers such aid as may enable them to promote the interests of the gospel in their respective neighbourhoods, or in the country at large." Another resolution of importance was passed, relative to the voluntary support of the christian ministry. Congregational ministers and churches have never sought for any assistance whatever in a pecuniary way from the Government of the country. It is sometimes affirmed by those who do not understand their sentiments, that if such aid were offered, they would gladly accept it; they have publicly contradicted this by the adoption of the following resolution, which was cordially and unanimously passed, "That we deem it our duty to avail ourselves of the present opportunity of expressing our decided conviction, that the principle of supporting the preaching of the gospel by voluntary contributions, is one in accordance with scripture, and peculiarly fitted for this country."

On Wednesday evening, an excellent sermon was preached in York-street chapel, (Rev. Dr. Urwick's,) by Rev. E. H. Nolan, of Sligo. The text was Acts xxvi. 18. With this service was concluded the general meeting; and in all the deliberations of the brethren, no less than in their public addresses, there was nothing but peace and harmony, and love.

PRESBYTERIAN SECESSION SYNOD.

[FOR THE CHRISTIAN FREEMAN.]

THE Presbyterian Secession Synod, met in Colerain, on Tuesday the 2d of July last, and was opened by the Rev. Thomas Reid, of Randalstown, Moderator, who preached from Acts xx. 24—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." In the first part of his discourse, Mr. Reid delineated the great end of the ministry which the apostle had received, and showed with much ability and commanding eloquence, that the gospel of the grace of God, was a system of divine instruction, providing pardon for the guilty; purifying the moral disorders of the heart; giving peace to the conscience; yielding consolation to the wretched; and grafting happiness on our immortality. The preacher spoke, in the second place, of the SOURCE whence the apostle had received his ministry. He proclaimed in glowing terms, the deity of the Redeemer, his mediatorial character, his universal rule, and that he is the only king and lawgiver in his church. Ministerial power, he forcibly shewed, was altogether spiritual, and therefore not to be carried into

by the carnal weapons of this world's warfare. Ministerial
and authority, the preacher contended with much energy, were
mmitted to the private members of the church—not to prelates,
pastors, or in other words, to presbyters—the bishops of the
Testament, all possessing spiritual equality, called by the chris-
eople, and ordained with the laying on of the hands of the Pres-
. In the *last* place, the preacher showed that after the exam-
f Paul, every minister should fulfil his ministry, with much
on, zeal, and fidelity; so that he should be moved by no
ution, and that at last he might finish his course with joy.
. Reid's sermon was highly appropriate, and well calculated to
he great end of preaching. It gave much satisfaction; and in
ing our recollections of it, we can safely say that we have sel-
heard a Synod sermon respecting which there was so little that
uld have wished otherwise.
e Rev. Joseph Lowry was chosen Moderator. The Synod
the evening of Tuesday in devotional exercises, and an hour
morning, from 6 to 7, was set apart for prayer, praise, and read-
ortions of scripture, and members were appointed to conduct
religious exercises. Such exercises have an excellent effect:
give a spirituality and brotherliness of feeling to the mind, and
eract that keenness of speech and feeling to which all deliberative
ablies are liable, where freedom of speech is maintained, and where
have the courage to assert their honest judgments, free from the
of lordly domination.
the reading of the reports of Presbyteries, such circumstances
pired in discussions raised by certain members, as induced the
d to send deputations to visit the congregations of Sixmile-
, Newry, and Bellaghy. This proceeding gave rise to a spirited dis-
on, and it is confidently expected that much good will result from
Presbyteries, as well as ministers and congregations.
me painful cases of discipline came before the Synod; and after
nt investigation, it was found necessary to suspend and disannex
Longmore of Castleblaney, to degrade Mr. Harkness, of Sand-
, and to leave Mr. Thomas of Dunbo under "suspension
die." Here were three additional examples of the wicked and per-
us system of indulging in spirituous liquors—a system which has
merica, Scotland, and Ireland, invaded the pulpit of Jesus
st, and dragged its victims from the very altar of God; an
Christ to which the Temperance Society has given a brain-blow,
eadly wound," we hope never to be "healed." Some have said,
ch cases the Synod have acted harshly. The Synod in such
act justly—justly and faithfully. Error in principle, and im-
lity in practice, they will not tolerate among them. The "wick-
erson" they are determined to "put away," in obedience to that
of Christ, 1 Cor. v. 13, and to aspire after the commendation
to the Church at Ephesus, "Thou canst not bear them
h are evil."
he Synod was occupied the best part of a day with Mr. Bridge's
One-third of the Congregation of Castle Caulfield adhere to
Bridge; about two-thirds are opposed to him, and have called
Acheson, an excellent young preacher, to be their minister, in
room of Mr. M'Clatchy, who emigrated to America. This case
been for years before the Synod. The Synod at first decided

that Mr. Bridge should be disannexed, on the principle that h adherents might retire with him, and form a separate congreg tion. They were, however, afterwards reasoned into the concl sion of re-considering the case, and a committee was appointed prepare a proposition on the subject. The matter was issued by t Synod, unanimously adopting the plan proposed by the Committe Mr. Bridge was allowed one half of the bounty. Mr. Acheson ordination was directed to be proceeded with; and, instead of dividi the congregation, it was judged wise to try the possibility of uniti the two parties.

On Wednesday evening the Rev. Mr. Hay, of Arbroath, Scotlan a minister of the United Secession Church, preached before the Syn on behalf of the Scottish Missionary Society. The sermon was e cellent. The text was Acts xxvi. 18. He noticed that the childr of God, in seeking the conversion of the heathen, were actuated three grand motives, deference to the authority of Christ, constrai ing love to the Redemer, and compassion for their perishing brethre In entering on the consideration of the spiritual condition of the he then, Mr. Hay laid down two positions, first—whatever scripture r presents the condition of the heathen to be, must be true. Secondly whatever is said in this commission given by Christ to the Apostl must apply to the heathen in our day. Heathenism is the same its moral character now as then. The sermon consisted of two part I. The condition in which the gospel finds the Heathen. It fin them in a state of blindness and moral darkness; under the pow of Satan; at a moral distance from God; under the guilt and dom nion of sin; in a state of entire exclusion from God. II. The chan which the gospel accomplishes. It opens their eyes, and turns the from darkness to light; from Satan unto God. It shows them t way of forgiveness, and gives them an inheritance among the sanct fied. The preacher concluded by urging how much we should affected with the condition of the heathen, how criminal the church were in doing so little towards their conversion, and pressing th claims of missions.

On Thursday the Home Mission occupied a large share of deli eration. The Report was read by the Secretary, the Rev. Joh Coulter. Such was the spirit with which the Home Mission w taken up, that a number of ministers subscribed on the spot to th amount of £56. It was recommended that a Missionary Societ should be established in every congregation. This plan was adopte during the past year by the Newry congregation, with such spirit an success, that £15 were handed in to the Treasurer of the Hom Mission.

On Saturday, the Rev. Mr. Bryson carried a motion in favour the equalization of the bounty, and a committee was appointed t procure that desirable change.

A committee had been appointed the previous year, to prepare pastoral address. The draught of a proposed address was rea by Mr. Lowry, the moderator; this was approved of general returned to the committee for revision, and ordered to be printed an distributed.

The committee appointed to consider the subject of the educatio of students for the ministry, made their report. With the view securing at once, an able, an educated, and a spiritual ministry, th

l directed presbyteries to give an increased attention to the
nation of students, previously to their entering college. In
on to this, a Synodical committee, consisting of two ministers
lders from each presbytery, was appointed to examine all stu-
before their admission to the divinity class, and judge with re-
o their mental abilites, their literary attainments, and their
us character. It was considered necessary to specify, that
should be taken to disabuse the public mind of the notion, that
se a student once finds his way to college, a kind of pledge is
that however incompetent, he should be carried through to
inistry.

committee had been appointed to draw up an expression of the
of the Synod, respecting national education. A declaration
ed by the committee was adopted, condemning the employment
ppulsion, with the view of disseminating scriptural education,
ecommending the members not to countenance any plan, that
ot secure to parents the free use of the scriptures for their
n.

e 16th November next, being the centenary of the Secession,
agreed that it should be observed as a day of thanksgiving by
churches in connexion with the Synod.

e Rev. Mr. Rentoul, Sen., gave notice of a motion for next
for the appointment of the Rev. R. Wilson, of Belfast, to be
ssor of Biblical Criticism.

etter was read from the Associate Reformed Synod of the
America, expressing their christian regard for the Secession
h in this country, and holding out encouragement to young
ers of a right spirit, to emigrate. A committee was appointed
urn a friendly reply.

e Synod also agreed that application should be made to Parlia-
tor a law, extending the privilege of making oath with uplifted
instead of book-kissing, to criminal as well as civil cases.

e Synod was closed with prayer; to meet in Moneymore, on
rst Tuesday of July next.

MISCELLANEOUS.

DINATION.—On the 18th of June last the Presbytery of
hill, in connexion with the Presbyterian Secession Synod, or-
d the Rev. James M'Cammon, and appointed him pastor of the
established congregation of Kilrea. The services of the day
commenced with a sermon, by the Rev. G. Foy, of Bellaghy,
Luke ii. 11. Rev. Mr. Simpson, of Toberkeith defended
byterian ordination, put the questions contained in the formula
e Secession Church, and offered up the ordination prayer. He
llowed by the Rev. John Wilson, of Newtonlimavady, who
ered the charge to the minister and people. Rev. Mr. Craig,
rry, concluded the solemn services with a sermon from Revela-
xiv. 6. All the ministers who officiated on this interesting oc-
n, acquitted themselves to the satisfaction, and, it is to be hoped,
spiritual improvement of a very large and respectable audience.
ordination took place in a field, which had been kindly granted

for that purpose by Mr. Huston, and, from the space occupied, there could not have been less than 2000 persons in attendance.

The members of Presbytery, with a number of the inhabitants of the town were afterwards entertained at dinner by the Congregation, in Mrs. Hunter's inn. The evening was spent with cheerfulness, without dissipating the religious feelings of the day, and the party separated at an early hour.

PRAYER MEETINGS—THE LORD BISHOP OF DROMORE.—We regard prayer meetings as among the most effective means for promoting vital godliness, and as such they have our warmest commendation. God has countenanced them in the conversion of souls, and in building up his people in faith and love. Opposition, however, is sometimes found in quarters where opposition were least to be expected. The Lord Bishop of Dromore, at a late visitation, is reported to have "strongly reprobated a new system that has of late *crept* into the diocese, among *some* of the young clergy—that of *attending prayer meetings*, commenting upon the scriptures, and substituting their own *crude ideas*, &c., to the complete exclusion," says his Lordship, "of our inimitable liturgy," &c. Many of our readers have, doubtless, learned from Macgowan that, in his day, six young men were expelled from the University of Oxford for the awful crime of singing, praying, and reading the Scriptures in *private* houses!! Will men never learn wisdom? We lament the course which the Bishop of Dromore has adopted in this matter. Instead of denouncing, we should have expected his Lordship to recommend prayer meetings, and to employ his influence, which doubtless is great, in giving them a right direction.

NOBLE EXAMPLE OF AMERICA.—The American Board of Commissioners for foreign missions, have passed a resolution, that it is adviseable to send out during the present year, about FIFTY new Missionaries!! Are British and Irish christains *alive*, or is there any christianity among us? But by what *means* can our American brethren send out so great a number? Is it not impossible? Hear their own declaration on the subject.—"The churches *will* furnish the means of sending forth every man, who is commissioned by the Holy Ghost to go; and nothing is wanting to rouse the churches to ten-fold activity and zeal in this cause, but ten times as many missionaries, pressing into the dark and miserable regions of the heathen world." Are not these cheering words?

ORIGIN OF THE SECESSION.—One day, two sailors walking the deck, in the course of conversation, the one being an Englishman asked the other who was a Scotchman, what are these people you call Seceders in Scotland—do you know any of them? O yes, says the other, I do, I was brought up a Seceder myself, my father and mother were both staunch Seceders. What about them said the Englishman? Why the origin of them was this: in a mutiny which took place, aboard the Church of Scotland, there were a few honest tars who would by no means, join in the mutiny, and because they would not lay too, they sent them ashore in the long-boat; but the fellows got a vessel of their own, put to sea, and are doing right well.

J. Wilson, Printer, Belfast.